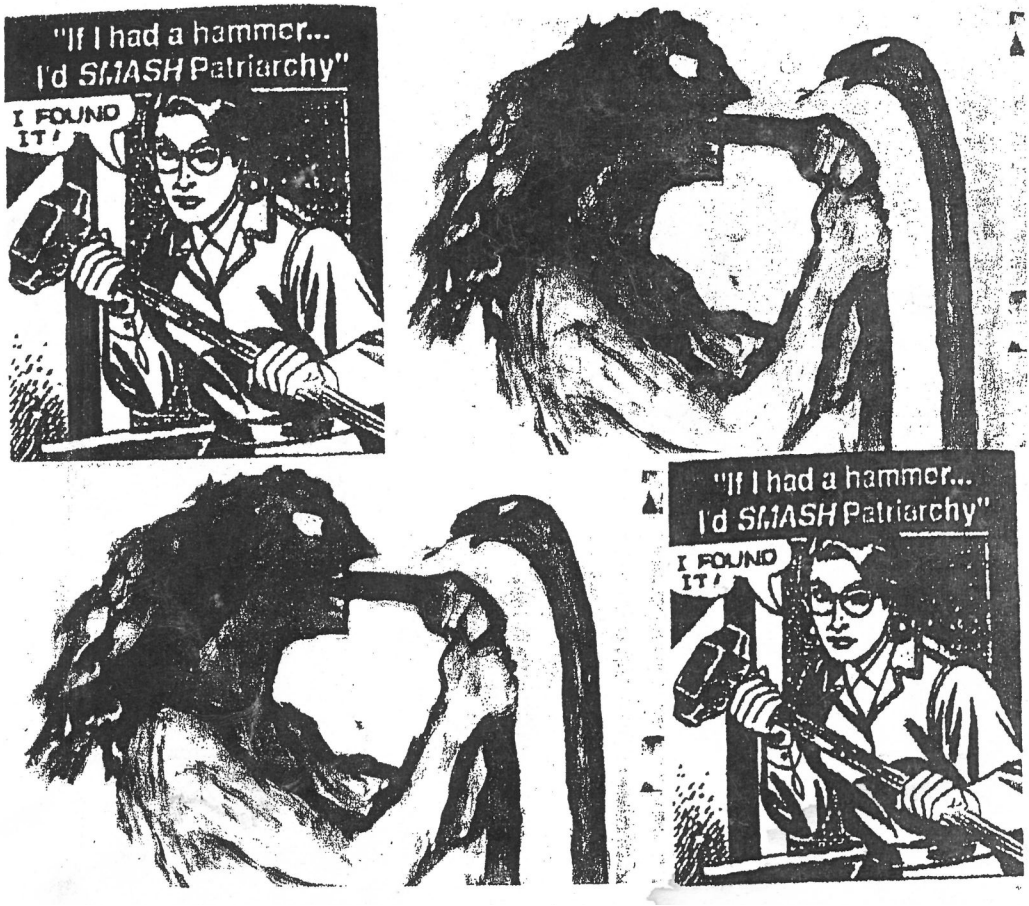
shakti

magazine of the anarcha-feminists of aotearoa

$ 2.00

Issue no.1 February 2005



Editorial...

Welcome to the first issue of Shakti, the new ational Anarcha-Feminist magazine. his zine is well overdue, approximately 7 years ince the final issue of Sehkmet. Sekhmet was the ıst national anarcha-fem zine, put out by AFFA The Anarcha-Feminist Federation of Aotearoa).

The idea of re-starting a national A/F (anarcha-eminist) zine came up at the national anarchist conference held in Christchurch in October last ear and we decided to try to get things started ıs soon as possible while the inspiration was here. The Dunedin A/F group offered to do he first issue with the idea that the zine will be ɔublished every two months alternating with Dissident Voice, the national anarchist zine. Each issue is intended to be published by dif-erent A/F groups to relieve the workload that zines can be, with articles etc submitted from ıny women anywhere. At present we probably ɔnly have two A/F groups big enough to do this, ɔeing Wellington and Dunedin.

We wanted the first issue to be out before the national A/F conference in Wanganui in Feburary which left us very little time, especially with people traveling for summer etc. So please under-

cover image credits: "considering theory" by alexis hunter & patch from blackstar books.

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stand that this issue is not as polished or as full of goodies as future ones hopefully will be! As there has been very little discussion on a national level (aside from email lists where we can discuss but not really make decisions) we realize that there has not been enough input into the zine name, ideas for how it should be etc., so in the interests of getting under way, this is a starting point.

The current name,- shakti - is an Indian term meaning "power," is an attribute and essence of all goddesses and of all women. Shakti is sometimes personified as a goddess which followed on well from Sehkmet, a war goddess in Egyptian theology – see the article for more.

So perhaps expect things to look a little different from issue to issue, with perhaps even a name change!

If your group wants to produce an issue or if you want to submit articles, photos, comics, ideas etc. please get in touch with one of the groups listed on the inside back cover.
-K8

About the Dunedin group

There is a new Dunedin based anarcha-fem group that was formed after the A-gathering (the anarchist conference held in Christchurch November 2004). At present the goal of the group is loosely defined as providing a space for women to speak about women's issues/issues affecting women, as anarchists and/or women interested in feminism and anarchism. We have been meeting weekly since the conference and the current focus has been discussing strategies for dealing with rape within the anarchist/activist community and broader society, putting together the first edition of Shakti and talking about what we would like to do as a group. Some of these ideas are: Treaty education / de-colonisation workshops; self defence; screen printing; transcending gender; anti-diet feasts...

All women are welcome, although we do ask that you respect the anarchist-feminist base of the group, we are interested in discussing anarchism, feminism and anarcha-feminism (and doing stuff too) and while it is important to constantly challenge our ideas on what these ideas/practices/ways of being are, we do not want to spend our meetings arguing with people whose minds are not open to these ideas / practises / ways of being.

We are not experts and hope to learn and work together to challenge the patriarchal capitalist society we live in as well as the sexism with our own anarchist /activist groups. If you are interested in coming along to a meeting or getting more information, please email us at sistahood@nihil.net.nz to find out when our next meeting is.
-Lana

thanks to;
k8 for most of the editorial & layout work, justine for layout and compilation, erin & sarah for the patches, the ministry of information for the printer, corin for the loan, alexander for the computer and the support, the dunedin group for the planning & dreaming, the columnists & all the other contributors and supporters. (whew!)

Towards a definition of anarcha - feminism

A Blatant Sekhmet Ripoff!

- Yes, due to the nature of being in a rush and really wanting to get this zine out we are shamelessly using the old Sekhmet definitions for anarchism, anarcha-feminism and feminism. We will have this updated by the next zine (definitely hopefully...)!

What is anarcha-feminism?

An anarcha-feminist is an anarchist who focuses on feminism or a feminist who uses anarchist theory to achieve women's self determination. As anarcha-feminists we have formed women only groups. This is because we feel it is more productive to work on women's issues in women only groups.
An excellent historical example of anarcha-feminists at work is the group Mujeres Libres (Free Women), the Spanish anarchist women of the 1930's. They formed a women only organisation which was affiliated to the CNT (which was the main force against the Fascists etc..). In the heyday of Mujeres Libres there were 160 groups throughout Spain with 20,000 women actively involved. They taught illiterate women to read, provided crèches, formed collectivised restaurants and provided health care services.

What is Anarchism?

Anarchists want to bring about a free, stateless, and equalitarian society, that is a society which is free of divisions, rank, and one that is just and fair.
Anarchism is a political set of ideas and beliefs that maintain that society should be arranged without set up power and control structures, so that is without government or rulers.
Anarchism does not mean chaos, disorder, bombs, murder and robbery. That's what government is all about. Nor does it mean a return to the Stone Age. Anarchists seek a way of social life in which nobody is in a position to oppress or exploit, victimise or oppress anyone else. Anarchism is a way of living in which everyone has equal access to resources, ensuring all basic human needs are met. In an anarchist society, order is achieved through various individuals, groups and organisations. These agreements are made freely to allow the attainment of the wide variety of human needs and desires, as well as organizing aspects of production and consumption.

What is feminism?

Feminism is a term widely used today that refers to many different movements and groups. The central aim of feminism is usually to achieve more equity and equality between the sexes. There are so many different ideological approaches and focuses that women have taken on feminist issues that feminism ranges from Marxist feminism, lesbian feminism, separatist feminism, eco-feminism, reflecting the broad diversity of women and their attitudes.
Anarcha-feminists challenge the patriarchal order, which includes government and any other hierarchical organization. Historically,

women have tended to work in non-hierarchical ways to ensure rights for women.

Feminism also means breaking away from subservient conditioning. Peggy Kornegger considers that "women frequently speak and act as 'intuitive anarchists', that is we approach or verge on a complete denial of all patriarchal thought and organisation. Living within and being conditioned by an authoritarian society often prevents us from making that all important connection between feminism and anarchism."

Fighting the patriarchy means fighting all leadership, all patriarchy, all government and the very idea of authority itself. Our impulses towards collective work and small leaderless groups have been anarchistic, but in most cases we haven't called them by that name. We need to talk about anarchism and use it as a framework to transform ourselves and the structure of our daily lives in order to 'bring down the patriarchy'. An anarchist understanding is important for women because it springs women out of reformism and stopgap measures into revolutionary confrontation with the basic nature of authoritarian politics. The equal rights amendment will not transform society: it only gives women the 'right' to plug into a hierarchical economy. Anarcha-feminism doesn't mean female corporate power or a woman prime minister: it means no corporate power and no presidents. Challenging sexism means challenging all hierarchy – economic, political and personal. And that means an anarchist feminist revolution.

I wish these feminists would stop whingeing and do something

SEKHMET

ISSUE 3

MAGAZINE OF ANARCHA-FEMINIST FEDERATION OF AOTEAROA

our sources revealed.....

The banner of Sekhmet, the magazine of the anarcha-feminist federation of aotearoa, produced in and around the early-mid nineties, does this definition feel comfortable for you? what can you add/change/emphasise differently that would reflect your opinion/reading/learning/thinking/feelings about anarcha-feminism?

discussions welcome!

..and another one:

"anarcha-feminism means being against all oppression, domination, and authority, but focusing on gender oppression, not because it is most important, but because it affects so many of us and must be dealt with. I say gender oppression instead of just patriarchy or sexism because i think feminism needs to be broader than just women's issues. gender oppression includes patriarchy, sexism, homophobia, heterosexism, heteronormativity, transphobia, the gender binary, fatphobia + other body image issues, sexual violence, etc." - sally clarity

On the issue of abortion:

1 Abortion Info

Unwanted pregnancy is something most women will have to deal with at some stage in their life - no method of contraception is 100% effective. Even combining contraceptive methods won't guarantee you won't get pregnant (though it will certainly help!). If you do find yourself pregnant the important thing is being able to choose what you are going to do about it, and how.

If you decide to terminate the pregnancy there's two different approaches you can take; herbal abortion or abortion at a clinic. Both can be quite scary if you don't know what to expect. This article is intended to give you as much information as I can so you can choose what approach is best for you. There's more detail here about clinical abortion because that's unfortunately what I know most about - you can get exact details of how to do herbal abortion at the website listed at the bottom of the article.

Clinic abortions

In New Zealand abortion is legal if continuing a pregnancy would adversely affect the woman's mental or physical well-being. It's not 'abortion on demand', but pretty easy to get none the less. There are no age restrictions, and doctors cannot tell a girl's parents she is having an abortion unless they get her permission.

The first step in getting a clinical abortion is getting a referral to the clinic. This involves going to a doctor who will confirm you are pregnant, examine your cervix to see how pregnant you are, question you as to how you got pregnant, and ask you your reasons for wanting an abortion. They can't refer you to the clinic unless they are convinced your pregnancy is 1) unplanned, and 2) unwanted.

At the clinic you will have to see two more doctors also asking the above questions, and sometimes it is compulsory to talk to a counsellor as well.

It is natural to feel you're under the inquisition at this point; the questions are of very personal nature and not very fun. But don't worry - the only reason they won't permit an abortion is if they think someone is forcing you into it. If you didn't plan the pregnancy, don't want to continue it, and think it will be bad for your mental/physical well being, then you need not fear the certifying doctors turning you down.

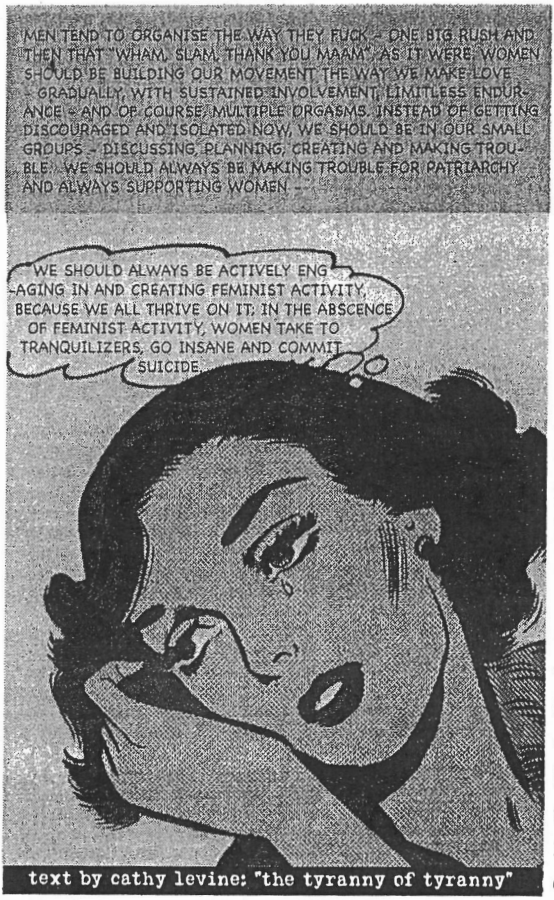
It is also compulsory for the clinic to suggest adoption, and to show you images of how big the foetus is now, and how big it will be by the time you have the abortion.

Surgical abortion is the most common kind of abortion offered at clinics in New Zealand (Wellington Hospital also offers medical abortion; basically pills that induce miscarriage). The surgical abortion procedure involves dilating the cervix until it's open about 2cm, then a small plastic tube is inserted through it into the uterus. The tube is attached to a mild suction pump, and is used to remove the foetus, placenta and womb lining. The whole procedure takes about 10 minutes.

On the issue of abortion: 2. It's abou access too

Some clinics use general anaesthetic, but most use local anaesthetic, meaning you are conscious during the abortion. While it doesn't hurt you can still feel it happening. But the advantage of local over general anaesthetic is that you recover much faster from the operation.

-Scarlet


MEN TEND TO ORGANISE THE WAY THEY FUCK - ONE BIG RUSH AND THEN THAT "WHAM, SLAM, THANK YOU MAAM". AS IT WERE. WOMEN SHOULD BE BUILDING OUR MOVEMENT THE WAY WE MAKE LOVE - GRADUALLY, WITH SUSTAINED INVOLVEMENT, LIMITLESS ENDURANCE - AND OF COURSE, MULTIPLE ORGASMS. INSTEAD OF GETTING DISCOURAGED AND ISOLATED NOW, WE SHOULD BE IN OUR SMALL GROUPS - DISCUSSING, PLANNING, CREATING AND MAKING TROUBLE. WE SHOULD ALWAYS BE MAKING TROUBLE FOR PATRIARCHY AND ALWAYS SUPPORTING WOMEN -
WE SHOULD ALWAYS BE ACTIVELY ENGAGING IN AND CREATING FEMINIST ACTIVITY, BECAUSE WE ALL THRIVE ON IT; IN THE ABSCENCE OF FEMINIST ACTIVITY, WOMEN TAKE TO TRANQUILIZERS, GO INSANE AND COMMIT SUICIDE.
text by cathy levine: "the tyranny of tyranny"

A few months ago a woman nearly died after taking abortion pills she had bought over the Internet. Doctors say this it wasn't an isolated case. Women ai increasingly turning to black market abc tion pills instead of going into clinics. Tl question is why? Thanks to many hard years of campaigning by feminists, abortion is legal in New Zealand and pretty easy to get too. It's also free.

The problem is that its only free if you're privileged enough to be a New Zealand citizen or permanent resident - tough luc if you're not from around here and have no money, because a clinical abortion for non-citizens will cost anywhere from $1,000 - $1,500. It's a racist, dangerous policy and as usual it's the poor who are suffering most.

Roughly one-third of the world's women live in countries with strict abortion legislation, where women are not allowed abortion under any circumstances, or only in cases of rape, incest, or where the woman's life or health is in danger. That includes so called developed countries as well 'undeveloped' ones. But the problem isn't just whether abortion is legal, it's also about access. Legal abortion doesn't really mean too much if no one except the elite can get it.

-Scarlet

Under arrangement

a column about art, anarchy and women

just did a quick search in Google for anarchist feminist art and didn't find anything. The losest I got was in the site www.spunk.org with links to 'women's art' (not specifically anarhist) and a short and obscure list of links to articles under 'art and anarchy'.

Is art that is made by women necessarily 'women's art'?

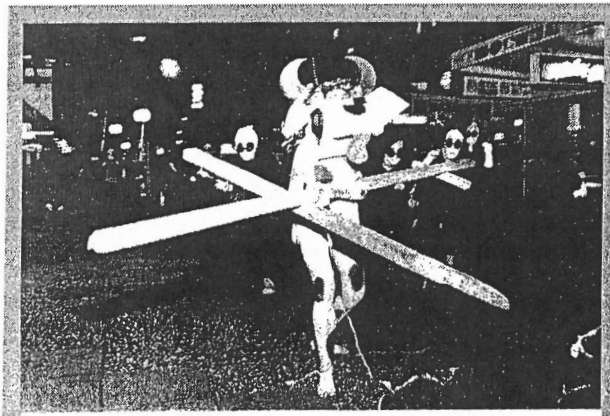
How do 'art' and 'anarchy' interrelate?

Could there be such a thing as 'anarchist feminist art' and how do we find out about it?

would like to establish "under arrangement" as a place to negotiate around these questions nd any others, you can send any opinions, submissions or ideas to the sistahood email adress or P.O Box 812 Dunedin or directly to me at vallyopink@hotmail.com.

• • • • •

I thought it could be cool to have a little stroll down memory lane so what follows is somehing KT Julian wrote early 1994, I don't think it was ever published...? KT was one of the nstigators of The Random Trollops, an anarchist feminist performance troupe based in Auckland and mostly active in the early 90's.



The Random Trollops & The Hags in assoc. with Clan McGillicudy: "The Crucifixion of Christ" Wellington, April 1994.

"Since December, when we performed at the Klamp Klub, the Trollops have done quite a bit. Our biggest effort to date has been the Hero Parade, on Feb. 20.

Despite fears that our float (giant vulva mounted on trailer carrying 6 Trollops) was too A) offensive, B) Heterosexual(?!!?), C) explicit, the 'committee' finally approved our entry. 3 weeks of solid labour eventually paid off when, in the company of 500 assorted pirates,

mermaids, queens, sun-gods, amazons and leather-clad-demons we marched down queen street.

Our 'cows + matriarchs' trailer was dwarfed by the articulated trucks (each with a $1000-$5000 budget) so we had to be extra-loud to make sure everyone saw us. Excellent stimuli from Meyt and thankyouthankyouthankyou Erik for making the cow costumes!

A week later we had a gig at a dance party. Our skits (tongues + vulvas, Killing of Rachel Hunter, Hatred for the Church/fear of horned god and Intro.) went right over the heads of the assorted teenyboppers, vacuous fashion victims and people on acid. Heaps of technical hitches-but good feedback afterwards, and we were asked to do a performance at the Gluepot 2 weeks later.

Gluepot- we performed 'a saga of 5 cows' while Heironymous Bosch played-

The Random Trollops "World Tour" Christchurch show, doing "Tongues & Vulvas"

Random Trollops "World Tour" publicity shot, including mysterious cow (Danny), Cactus (Bernard), Meteria, Steph, Tania. K.T. & Cassandra.

the gig was called 'Technohell'.

This was probably one of our most fun gigs, except for having to kick a drunk moron for trying to grab us.

Oh yeah, and our Cabaret at College Hill with Wendy House + Chris Knox- also really fun- and the first appearance of the devilettes.

Watch out for our passion play at Easter with The Hags and McGillicuddies. Women's festivals (around the country!) (maybe) and our upcoming video!" -KT

ed: Val

JOHANNA SANDERS (left) and Val Smith chose the day the weather turned cold on Saturday to wrestle in mud to celebrate Transit New Zealand's decision not to fund a motorway through Upper Cuba St. The pair have formed an anarcha-feminist performance troupe, The Hags, and collected mud from the disused Black Power morse, Kensington St, to "reclaim mud wrestling and make it a fun thing to do, taking away the exploitative nature of it." The Hags, ph 384 1346.

Johanna and Val, "The Hags" anarcha- feminist performance troupe, 1994.

Revolutionary women are beautiful #1

Lucy Parsons

Though she gained fame as the wife of one of the Haymarket martyrs, Lucy Parsons was an activist, writer and skilled public speaker in her own right. An anarcho-syndicalist, Lucy not only worked for the rights of women and people of colour, she also advocated violent direct action against the ruling classes. Sparking rebellion and discontent among the poor wherever she spoke, her fiery speeches invoked fear in authorities through the USA. For over 30 years the police worked to shut down Lucy's lectures, often arresting her before she ever reached the podium. In fact they were so scared of her she was labelled "more dangerous than a thousand rioters.

Lucy was born in Texas during the Civil War Era and it is thought that her parents, a Mexican woman and Creek Indian, were slaves. Around 1870 she married Albert Parsons, a former confederate soldier turned syndicalist.

Forced to flee Texas because of their mixed marriage and political activism, Lucy and Albert settled in Chicago in 1873 where they helped to found the International Working People's Association (IWPA), an anarchist-influenced labour organization. The IWPA promoted revolutionary direct action towards a stateless and cooperative society, and Lucy became a frequent writer for their weekly paper The Alarm . Her most famous piece "To Tramps," encouraged workers and the unemployed to rise up in direct acts of violence against bosses and the ruling class ("Learn the use of explosives!"- Lucy Parsons in To Tramps).

In 1886 Lucy along with the IWPA worked with the other industrial trade unions for a general strike in support of the 8-hour work day. The strike began on the first of May and involved close to 80,000 workers - unfortunately things went wrong pretty quickly. On the third day of strike police fired into a crowd of unarmed strikers; many were wounded and four were killed. Reacting to the events, a meeting was called in Haymarket Square to discuss the situation. Police again attacked the meeting, and an unknown person threw a bomb, killing one officer.

-Scarlet

On the issue of abortion:

3. Anarchists and the right to choose

We envisage an anarchist society as a society where people are free to make choices about their own lives. We picture a society where decisions are made at the lowest effective level. For women, this includes the decision whether or not to become pregnant, whether or not to remain pregnant, whether or not to have children.

It is possible to be an anarchist and to have a moral objection to abortion. It is not possible to be an anarchist and not support the right to choose. For if the right to choose does not rest solely with pregnant women, where would it lie; with the state, with lawyers and the courts, with police?

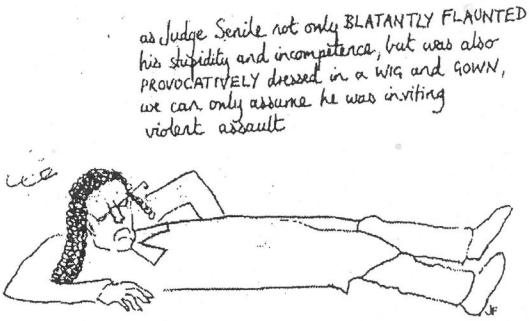
The logic of the anti-choice position is that women would be coerced into continuing with unwanted pregnancies. To anarchists this would be unacceptable. Women consider many different issues when they make the decision to have an abortion. They consider the views of their partner, parents and of the society they live in. They consider the effect it will have on their career or studies. They think about whether they are ready for motherhood. They look at the relationship they are in. They examine their financial and economic situation.

The decision is complex and not an easy one. For anarchists, the best person, indeed the only person, with the right to make that decision, is the woman who is going to have to live with its consequences. So for us, the right to abortion is a basic human right.

For many women abortion isn't a choice rather it is the only option in their circumstances. The right to choose should also include the right to choose to become a mother. While we fight for abortion rights on one hand, we fight for the removal of barriers and stigma, which prevent some women from carrying through a pregnancy, which they would like to continue with.

Our fight for abortion rights therefore is also part of a wider struggle to re-define what sort of lives women are able to lead. It is also part of a struggle for a society that supports parents in their decision to have children. In defending and defining the right to choose in the broadest way possible, we are defending the right to make choices about how to live our lives. In doing this we are setting the agenda for a future society.

Aileen O'Carroll


as Judge Senile not only BLATANTLY FLAUNTED his stupidity and incompetence, but was also PROVOCATIVELY dressed in a WIG and GOWN, we can only assume he was inviting violent assault

Rape Within Anarchist Communities

Due to a number of instances of rape / abuse in our communities recently there has been much discussion in anarcha-feminist circles about how to better cope with / prevent future incidences of rape, violence and abuse.

It has been suggested that a future issue of this zine be a specifically dedicated rape issue.

For many reasons anarchists choose to deal with some issues within their communities instead of going to police - unfortunately to use community justice type models to deal with something as complex as rape ourselves is a huge undertaking, requiring much time, emotional input and energy. A Wellington group recently undertook a process of dealing with a repeat rapist with mixed results. It was the first time something of this kind was undertaken in our community and I highly commend those who gave approximately a year towards it.

Other anarchist movements throughout the world have been working with rape in their communities in a variety of ways and some have developed models for dealing with it. We have been trying to get as much information together in order to start developing an anarchist model that is appropriate for our communities in New Zealand. If you have any information etc. please forward it to one of the anarcha-feminist organisations on the contacts page.

No Means No

What could you do if a friend tells you she has been raped?

BELIEVE -

She will most likely expect to not be believed.

She is your friend - she came to you because she trusts you, and of course she is not lying.

EMPOWER -

Her decisions about what to do from here are very important - supporting her in her decisions to lay a complaint with the police / out the rapist in the community / tell other friends or not etc will help empower her.

It is often our urge to "make everything ok" - this will not be sorted over night, but trusting her to make the right decisions for herself will be empowering for her.

LISTEN -

She needs to tell you - she has ap-

What is rape?

Peoples attitudes to rape are very different. These attitudes lie anywhere on the following continuum.
The narrow view comes from a lot of misunderstanding about rape.
The broad view extends rape beyond the legal definition.

Broad view	What the law says	Narrow view
Rape is any act of sexual violation	Rape is penetration of a woman's vagina by a man's penis when she doesn't want it.	Rape only happens violently in dark deserted streets.
All sexual attention that is not wanted is a part of rape.	Any other forms of sexual violation are not rape, but unlawful connection.	Rapists do not know the women they attack.

This broad view acknowledges that rape is not always physically violent.
Rape may include:
Forced oral sex Forced masturbation Penetration with objects

Rape is the misuse and abuse of power:
Rape is a crime which can take away your dignity and self-determination.
Rape can have profound and long-term effects on your physical, emotional, mental and spiritual wellbeing.
(Excerpted from Dunedin Rape Crisis handouts)

proached you about this.
Statistically women who do not discuss their rape / abuse within the first year often will not do so for 16 years.

AFFIRM -

Women who have been raped or abused often blame themselves – no one asks for it, no matter what they wear, what they drink, where they were.
Affirm with her – it is not her fault.

SUPPORT -

Whatever choices she makes and however she deals with things, she has approached you and giving support in any way you can is important.

Encouraging your friend to contact Rape Crisis can be a good way of ensuring she receives appropriate support, information and/or counselling to assist in her recovery - their contacts are listed in the back of this zine or look in your local phonebook for the one closest to you.

Rape in Aotearoa anarchist communities

This is a statement made in December 2004 by some Wellington (anarchist) activists who undertook a community justice process to address instances of rape & other violence by Anthony West.

We are a group of people involved in the anarchist and activist scene in Wellington. As a group we have heard the experiences of women who have been raped by Anthony West as well as other stories of violence. These show Anthony has a pattern of manipulative and abusive behaviour that has spanned several years. Part of this pattern is discrediting and undermining the many people who have spoken out or challenged him about his behaviour. Over the past year we have worked with survivors of rape and other violence by Anthony as well as with Anthony.

By the choice of survivors this process has not involved police, but has been about Anthony being made accountable to the community he has chosen to engage with.

Anthony has acknowledged to us he has problems with violence and sexual abuse, but has denied rape. He has undertaken counselling for violence.

Anthony has now stopped engaging with this group and has left Wellington.

He has said he does not want to be part of this process.

We are concerned that Anthony has not confronted or changed his behaviour.

We are concerned that other members of our communities, particularly young women, may be at risk.

The purpose of this statement is simply to make the community aware of Anthony's behaviour, encourage people to look out for one another, and to take seriously issues of rape and abuse in our community. Our concern is safety.

We are convening a meeting in Wellington in February 2005 to discuss these issues and our process in depth.

We won't be discussing this statement by email, or on discussion lists, or responding to any replies posted on email lists. For urgent questions or to arrange a meeting with our group, please email stoprapewellington@hotmail.com

Note: If you are discussing this statement in your own groups or Communities we encourage you to pass around phone numbers of local women's refuge and rape crisis centres, and groups that help with supporting people to stop their own violent behaviour. You can usually find these numbers in the front of the telephone books. Our experience is that discussing any instance of rape and abuse may bring up other related issues for people.

shakti:
fictions & opinions.

As we outlined in the editorial, shakti (or sakti) means "power." It is a Sanskrit term with a long evolving history within Indian religions, Hinduism in particular. I feel that shakti is a empowering concept to work with, and that it has connatations/ vibrations that fit well with the holistic worldview of anarcha-feminism.

However, I wish to begin this writing with two disclaimers: firstly, there are issues of cultural appropriation when we use this term/idea &, secondly, my take on shakti comes through the filter of western feminist academic study of Hinduism and more specifically from a tantric viewpoint; so this is no orthodox view. Acknowledging these difficulties, I still think & feel that there is some fantastic stuff in the concept of shakti & that it can contribute to the growing revisioning of the spiritual feminine, and open ways of understanding the universes we live within that are whole , dynamic, spiritually alive, and female!

Shakti is an attribute of the goddess. All goddesses (Kali, Durga, Parvati, Laksmi etc) are personifications of shakti, this power. Shakti is something that male gods do not possess & further, it is a unifying concept that allows all goddesses to be seen as faces of the one Great Goddess (Shakti with a capital "s.") As well as this mythological "outsourcing", shakti is within each human woman. It is feminine, exclusively. We, as women, have shakti inbuilt.

Shakti is the power of the world, it is action, violent and gentle; it is the embodied world in all its beauty and shitty fucking hells. It is the power necessary for creation & is manifest as the cosmos. The cosmos as shakti IS the Goddess' all pervading body: the cosmos is feminine. So, femininity is not only seen as all the gentle/gentile stereotypes that we confront daily, but femininity is also wild and powerful, bloody and weapon wielding like Kali (as in the image above) - femininity is not passive, it is ACTION.

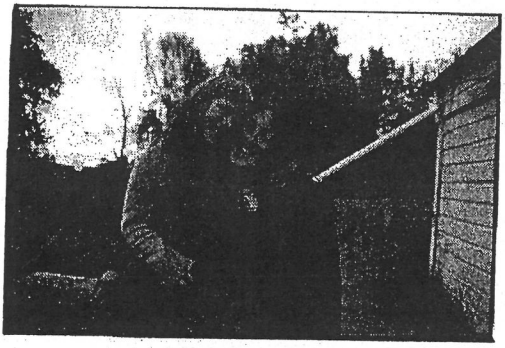
The concept of shakti embodies a politically feminist way of being AND it has a pervading and wide reaching spiritual context that is inseparable from the political. In the same way that things we would call political are intrinsic in the spiritual/mythological cosmos (the macrocosm), the spiritual is intrinsic in our political manifest world (the microcosm) because the macrocosm and the microcosm correspond. It feels to me that the political and the spiritual need to be realised together, and the concept of shakti provides a way to do that. Shakti is a spiritual power that is worth exploring, renewing, realising & awakening.

This is a horribly brief introduction to a vast wealth of writings on shakti. If you are interested, there are two suggestions for further reading in the booklist on page 19.

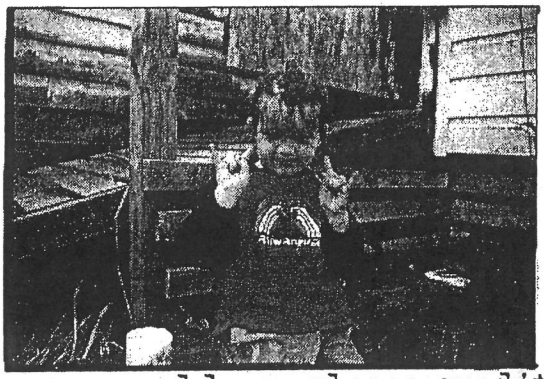
- Justine

Camp crusty
photo gallery

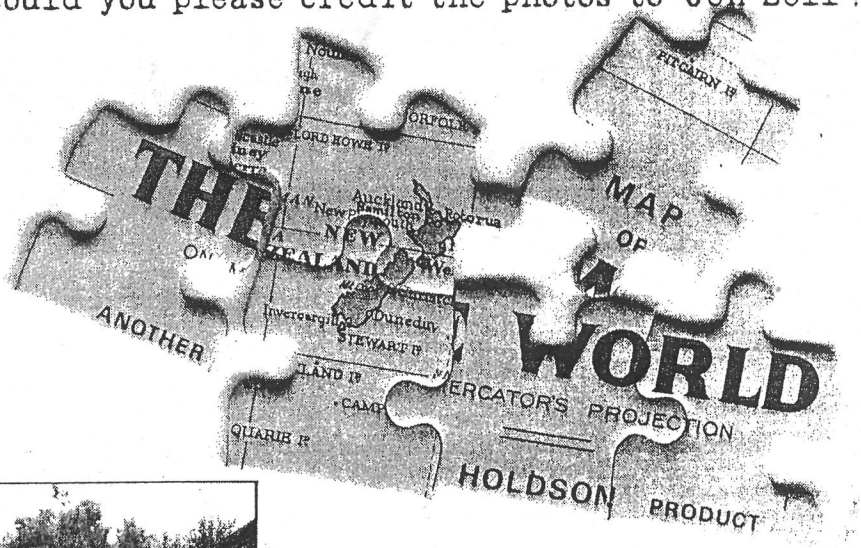
.. ..

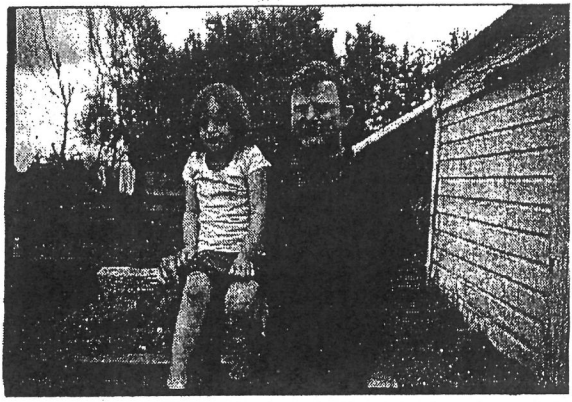


Camp Crusty was held from 7-9 January at Marama-iti, Wanganui. It was a gathering of anarchist/anti-authoritarian identifying parent(s), caregivers, friends etc. and their kids.



hey k8!
could you please credit the photos to 'Jen Bell'?





Some Wicked Websites to check out...

www.infoshop.org/afem_kiosk.html
An anarcha-feminist section of the infoshop.org site. This site has heaps of articles, links and general resources.

indymedia.org.nz
Independent, DIY news, information and publishing

www.cherrybombcomics.co.nz

www.gayshamesf.org
A radical anti-capitalist queer group

messirap.org
Mommas Engaged in Social Support for Insurrection, Revolutions, and Potlucks "MESSIRAP is a resource for mamas. We are a virtual community that is collectively run by a majority of mothers of color. We welcome activist mamas facing struggles in their daily lives and women who are committed to fighting oppression in all its forms."

www.anarcha.org/sallydarity
Anarcha-Feminism & Gender Anarchy Resource Page. "The Resource Page is part of the larger anarcha.org project and is intended to provide both hard-core activists and the curious a source of important contemporary anarcha-feminist documents. Yes, we love Emma & Voltarine, but current writing is essential!"

blackstar.dystopia.co.nz

anarcha.org
"The anarcha site is your online resource for anarcha-feminist news, articles, images and discussion. While the re-emergence of anarchism has created lots of new media, women's + trans' voices and issues continue to be stifled or ignored. This project is one more step in the long journey for equality among all genders. Whether you're looking for some images for a flier or trying to find that certain article, have fun exploring!"

Sheila Autonomista
www.cat.org.au/sheila

recipe:

— vegan cheezé sauce (2-3 servings)
1/2 cup nutritionl yeast
3 tbsp flour4 tsp cornflour
pinch of salt
1 cup water
1 tbsp oil
mix the yeast, flour, cornflour and salt
add the water and oil and continue to stir thoroughly
stir over low to medium heat, till sauce thickens.

ɔooks to discover ɛ enjoy:

the ethical slut: a guide to in%nite sexual possibilities by dossie easton & catherine liszt

cowrie (1st of a series) by cathie dunsford (feminist, indigenous %ction)

woman on the edge of time by marge piercy

the dispossessed by ursula le guin

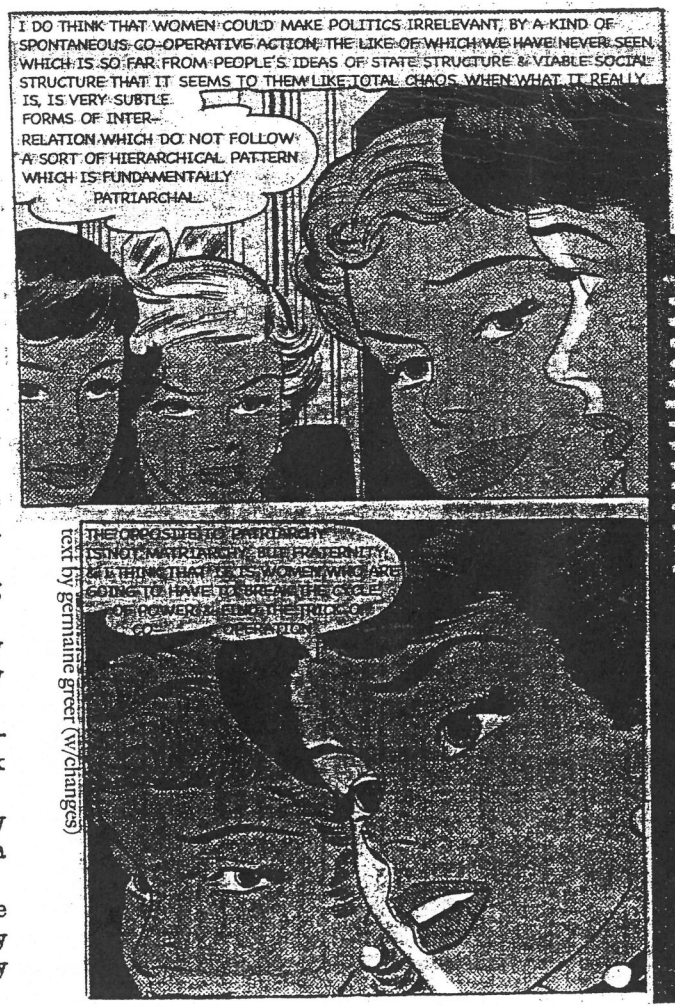
wild swans by jang chang

the god of small things by arundhati roy

webs of power: notes from the global uprising by starhawk

devi; the great goddess ed. by dehejia vidya

tantric visions of the divine feminine: the ten mahavidyas by david kinsley


I DO THINK THAT WOMEN COULD MAKE POLITICS IRRELEVANT, BY A KIND OF SPONTANEOUS CO-OPERATIVE ACTION THE LIKE OF WHICH WE HAVE NEVER SEEN, WHICH IS SO FAR FROM PEOPLE'S IDEAS OF STATE STRUCTURE & VIABLE SOCIAL STRUCTURE THAT IT SEEMS TO THEM LIKE TOTAL CHAOS. WHEN WHAT IT REALLY IS, IS VERY SUBTLE FORMS OF INTER-RELATION WHICH DO NOT FOLLOW A SORT OF HIERARCHICAL PATTERN WHICH IS FUNDAMENTALLY PATRIARCHAL.
THE OPPOSITE TO PATRIARCHY IS NOT MATRIARCHY, BUT FRATERNITY & I THINK THAT FOR US, WOMEN WHO ARE GOING TO HAVE TO BREAK THE CYCLE OF POWER & ENTER THE TIME OF CO-OPERATION

text by germaine greer (w/changes)

contacts:

The Dunedin Anarcha-feminist Group
sistahood@nihil.net.nz

Wellington Anarcha-feminist Posse (contact Freedom Shop).

Black Star Books
24 Stafford St.
P.O. Box 812
Dunedin
info@blackstar.dystopia.net.nz

Freedom Shop
166 Cuba St (Opp. Slow Boat Records)
P.O. Box 9263
Wellington
thefreedomshop@yahoo.com

Anarchist Round Table
P.O. Box 1913
Christchurch

GANG GIRL'S GUIDE TO THROWING SELF-LOVE STREET SIGNS

AIN'T NO FUTURE IN YOUR FRONTIN' (YAYA)

DOWN TO THE BOUND

REMEMBER KIDS: KEEP IT REAL: (STAY IN SCHOOL. BRUSH YOUR TEETH.)

BETTA RECKNIZE: CHIARA, GARY, MOLLY, KYLE, GORY, DREW, ARTHUR

MAYA HAYUK